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The Hereness of Immortality Gives Us Power

WHAT EVERY METAPHYSICIAN SHOULD KNOW

Humanity Is Grounded in Brotherhood

By DORTCH CAMPBELL
Clarksdale, Mississippi

"I suppose," mused Darby, as recorded in Stewart Edward White's book, "The Unobstructed Universe," "that Betty might sum it all up . . . in effect, I mean . . . by saying: 'There! That's how it is. That is how you *do* live with us, removed only an inch from us. Or at least that is how you *could* live'."

"Well, yes," Betty conceded, "but that's the motional climax. The real climax is, that there is a reasonable explanation of an unobstructed I-Am, and its habitat. And the startling thing is, that it is not merely logical; it is as you, and your poets and playwrights have most acceptably visualized it. Furthermore, here am I, a woman who is known to have done this work on your side, and who now . . . still doing the same work . . . has come back, and has been able to propound this philosophy."

"It's an explanation not so much of the *fact* of immortality, as the *hereness* of it," said Darby.

The *hereness* of immortality enables one to heal or otherwise help another in trouble whether that person is a Spiritualist, Spiritist, a metaphysician of the various schools, or a physician. No matter what prayers you may offer, no matter what remedies are resorted to, or what is done to heal or help another, that change is brought about by life, and that would not be possible if there were no continuity of existence, if life were not imperishable and the soul or spirit of man eternal in the heavens.

They Admit the FACTS

Not the *fact* of immortality, which is generally admitted, but the *hereness* of immortality gives us power in our prayers or our daily life. Metaphysicians of the regular schools do not call on unseen entities or agencies to help them in their ministrations, but they admit the *facts* of immortality and it is quite possible that if the "hereness" were more completely understood greater power to minister would result.

Psychical powers are used always by every person in ministering to others whether that person is a doctor of medicine or a drugless healer. Problems are solved by some inner activity of spirit no matter what may be the nature of one's remedies or methods. Probably a conscious recognition of the fact that there is psychical aid would multiply the power in every case, even in a material way.

More than this, it is possible that additional power and energies may be gained by us if we recognize the fact that unseen agencies of spirit directed by liv-

He wrote the foreword of one of the latest and best selling psychic books "Our Unseen Guest" by Darby and Joan.



STEWART EDWARD WHITE

ing entities are working in our behalf. In practically all writings on the subject of prayer it is admitted that prayer is more potent when addressed to the Master. In the Christiana writings there are incidents related in which "miracles" were brought about when those who prayed offered their prayers to the saints.

Sufficient Evidence

These being true, there seems to be a good reason why prayers of metaphysical workers should not prove most effective when offered to those in the world beyond who were gifted in performing that work which we desire done upon this earth for ourselves or for others.

Taking into consideration the miracles related in early Christian histories, when men and women asked God for that which they had need of in the name of patron saints, there seems no reason why saintly men and women whom we have known upon this earth and who have passed into the Invisible World should not be able and willing to help us.

Certainly there is sufficient evidence that there are invisible helpers aiding in the solution of problems in which we are interested and who can much more easily and readily help us if we call upon them in the name of the Lord. More than this, it seems reasonable, granting the "hereness of immortality," that we can call and get a response from distinguished physicians who have left the earth sphere, or upon any other immortal beyond the veil who distinguished self in some branch of the world's work, when we are in need of illumination in that department of life.

Illumination constantly seeps through from an invisible realm of thought. Personally I am not afraid to say that inspiration comes *through* if not *from* great savants of other ages who have gone to join the choir invisible of the immortal dead and to call upon them for aid. There are sure, swift answers to our prayers for help in time of trouble. Remarkable transformation in body and affairs has been brought about by persons not classed as Spiritualists who have offered up prayers to their patron saints.

Nor are those beneficiaries of blessings always those whom the

world calls saints. There are indeed saints who do not come out of the Sunday School, nor punctually keep the commandments. One need not have a halo about his head in order to be a saint, who is often not recognized.

God Answers Prayer

God answers prayer and it is quite possible answers come from the children of men both visible and invisible. So far as I know there may be a thousand invisibles rushing to our aid the moment we call upon God. Answers to prayer addressed to the Great Superconsciousness may always come through human intermediaries. It is not an illogical assumption.

For humanity is grounded in brotherhood; we are linked with all. We are one with God or the Supremeconsciousness. How then can the thesis that the answer to prayer comes through invisible hands or guides or even Radiant Ones be untenable? Is this not a more reasonable conclusion than that of the metaphysicians that God is reached without intermediary?

Swedenborg tells us that humanity is a Grand Man and all of us spiritually linked and related and every act good or bad affects our fellows. There is proof enough that this is so: we are turning to see that . . . Or isolated from actual touch of true of nations is surely true for men.

Metaphysical Outlook

Metaphysicians may look upon this call to invisible men and women rather irreverent or banal. But the tree is known by its fruits; those who are bringing in this human touch in their ministrations are surely getting results. Indeed, I believe there is no more notable work done anywhere than that resulting from the ministrations of W. T. Parish, London Spiritualist. (Reference, "Parish, The Healer.")

Parish, before the war, is said to have been in contact with fourteen to seventeen thousand cases annually. His work of healing has been most amazing. His claim is that it is done by spiritual contact and guidance of entities of the Invisible World. He has proved that it is a most workable thesis. If there are results . . . and many have said that such is the case . . . I see no reason to quarrel with his technique. Besides, it is quite possible that we *do* entertain angels unaware.

Abdul Latif, a wonderful Persian physician who lived seven hundred and fifty years ago, is said to overshadow Parish and enable him to perform some of his greatest "miracles." Why could this not be? Even if it is not based on the spiritualistic thesis?

I am quite positive that great thoughts and great deeds survive. Thoughts of Plato and Socrates and other immortals still linger and fertilize the minds of this modern generation. More than this, I think that there is amazing power in grand desires . . . perhaps greater than in thought . . . which the Invisibles, I believe, call *impetus*.

An impetus born of desire set in motion could, I am sure, last (Continued Page 4, Col. 4)

Will You Be Found Wanting? Are You One of the Few?

POISE AND BALANCE MUST BE MAINTAINED

The tone of letters received of late from all over the country denotes an ever increasing tendency toward intolerance and nervousness on the part of many of our correspondents. Would that a greater understanding permeate each soul . . . especially those whose lives are, in all sincerity, being devoted to the promulgation of OUR GREAT TRUTH.

Indeed we must keep poised and balanced in Eternal verities these days. In a sense, we are all being weighed up on the scales of Cosmos. Many will fail in this hour of stress but if we will only follow the ad-

monition of Jesus "Pray without ceasing" the Angelic hosts will keep vigilance to preserve us materially, physically and above all mentally.

But are we following the right road? Are we praying enough? Are we fully conscious of the fact that THE LONG RANGE VISION IS THE ONLY VISION? Sometimes I wonder. This much I do know. Out of the morass will arise few who have stood the test.

Again I say "Pray without ceasing" . . . this means to keep your mind centered in God. This mighty power is ever present and you must not only realize but KNOW that ministering spirits are able to build a wall of protection around you. But this can be done ONLY IF THE MIND IS POISED AND CALM.

Read the 91st Psalm! It contains a vibrant message which has sustained the faithful through many dark hours. The Law of Compensation is exacting. Cal have been set into motion have created conditions of today.

his laws are immutable. Many old debts will be adjusted. It is the turning of the wheels of Cosmos. Look upon the scene today with *this understanding*.

How few, you might ask, will be able to withstand the onslaught. Personally, I see many fall under the load but the wheels of evolution turn slowly. Even a few are *many* in the eyes of the Masters of wisdom. Don't people know that mastery is only gained in the physical? For ages this attainment has been so misunderstood, but even if only a few get through unscathed, it will mean that there will be worthy leaders, among us. *True leaders are men and women who have attained perfect mastery over physical environments.*

Furthermore, it would not surprise me in the least if some of the great ones, if in accordance with divine plan, lower their vibrations to such an extent that they will be able to help restore harmony and truth here upon the earth plane. Neither can I tell exactly when nor can I say definitely how this will be done but I am certain these great teachers will suddenly appear. No one will actually know from whence they came, but rest assured they will establish centers over the earth and direct the few who have stood the test in this great trial now upon us.

And what of the collaborators for this great work on the earth-plane? Each person grounded in the truth of *personal conscious survival* is fitted to teach and help the masses who are grieved and distressed by the present chaos . . . provided POISE AND BALANCE IS MAINTAINED.

And so, let each of us do our best to shed love and kindness. By so doing, we can establish peace and even joy because we, as Spiritualists, KNOW THE LAW. We can spread the gospel news and be living examples of what is actually meant by "being centered in Christ."

At this very moment, the consciousness manifest is pitiful. These are days of testing and our vision must remain fixed upon the light of truth so let us carry forward the little ray we now possess . . . ever beseeching more understanding and greater strength to remain true to this truth. And so I say, *strive to be one of the few* and know YOU will not be found wanting.

Juliette Ewing Pressing

Spiritualist Wanted !!

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Do you type, take shorthand, keep books or drive a car? Have you had newspaper or editorial experience? There is a PERMANENT POSITION open at the business offices of PSYCHIC OBSERVER. Year round opportunity to Spiritualist who possesses greater number of above qualifications. Living quarters, board, salary to right person. Position need not be filled immediately. Arrange for interview during summer months or write, giving age and details in first letter. Willingness to learn and serve the cause of Spiritualism are most important. Direct all communications to: HELP WANTED, Box 92, LILY DALE, N. Y.

"Vicarious Atonement"

The self-sacrifice of Jesus was effectively "vicarious" ONLY in the sense and only insofar as His teachings are lived up to. Thus far and no further could He be anyone's savior . . . except that He showed us the way. The rest lay entirely in our hands . . . meaning that it is OUR OWN responsibility to work out OUR OWN salvation by OUR OWN individual effort. Our belief must be practical if it is to be effective.

We cannot attribute an atoning character to the death of Jesus . . . least of all for sins which at the time had not been committed.

By PALMER EMERSON
5 Scott Street
Augusta, Maine

While rightfully opposing the false dogmas which so called "orthodoxy" formerly taught far more strenuously than in these days, our Spiritualist lecturers generally seem unaware of the fact that some of those preachers have rejected, as decidedly as we Spiritualists do, the untenable doctrine of a substitutional vicarious atonement.

I will here mention two among the very prominent ones: the late Reverend Doctor James S. Williamson, of Brooklyn, N. Y.; and Professor Doctor Richard A. Hoffmann, for many years incumbent of the Chair of Evangelical Theology at the University of Vienna, Vienna, Austria.

Early in the "Eighties" of the preceding century, Mr. Williamson came directly from the Theological Seminary to his first pastorate, which was that of the South Parish Congregational Church in Augusta, Maine. Here he preached promote the full sermon in rejection of the doctrine of substitutional vicarious atonement.

God Wants Obedience

This sermon made so profound an impression upon the present writer that, some forty years later, he sent Mr. Williamson a synopsis of the sermon and inquired whether Mr. Williamson would grant the writer the privilege of publishing this matter with Mr. Williamson's name.

Evidently Mr. Williamson still retained the same views, for he replied:

Kings Highway Congregational Church
Brooklyn, N. Y., 28. Nov. 1928

My Dear Mr. Emerson:

That any person should remember a sermon of mine for almost forty years, seems to me beyond belief; yet when you say it, it must be true. YES, USE MY NAME.

DO YOU WANT TO HELP!

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I have such pleasant memories of you and yours. How kind you all were to me.

Sincerely yours,

James S. Williamson.

In the sermon above mentioned, Mr. Williamson, after alluding to the propitiatory efforts of the Hebrew priests in the tabernacle and at the altar, quoted in this connection—and with most earnest emphasis—the divine disclaimer of sacrifice as a substitute for a worthy life. God is love. What He wants is NOT propitiatory sacrifice but obedience. Obedience to the physical, mental, and spiritual laws of nature, which are the laws of God. And obedience for the good of the one who obeys, NOT as a FAVOR TO GOD! This is just because God is love.

Nothing Takes Its Place

The old, barbarous idea of a required propitiatory sacrifice is wholly out of harmony with the truth that God is love. This vain and impractical thought (of evading by substitutional sacrifice either the law of obedience, or the natural consequences of disobedience to natural spiritual law) was borrowed from Egypt.

Originating far back of Egypt, this dark notion of propitiating by sacrifice was elaborated by Moses, insinuated itself into Christian theology under Paul, and still continues to seduce the human soul from the commonsense recognition of the truth of its individual responsibility to work out its own salvation from the evils of a low plant of soul-life to the never end-

ing joy of spiritual progress. THERE IS NOTHING WHICH CAN TAKE THE PLACE OF THIS INDIVIDUAL RESPONSIBILITY.

By way of illustration, Mr. Williamson supposed the case of an unsanitary district where many people dwelt, but which was so air-poisoned that deaths outnumbered births. This condition continued because the people were ignorant. Then a man who was wise and good and courageous, came and dwelt among them in order to teach them how to drain their land and purify the malarial atmosphere, that they might live and not die. After some time spent in such teaching, this savior too fell a victim to the malignant malaria.

Their "Faith" Was Dead

IT WAS THUS he died that they might live. IT WAS THUS that he died in their stead. IT WAS THUS that he took upon himself the consequences of their shortcomings and bore in his own body all the vengeance of outraged natural law! IT WAS THUS, and thus alone, that "he gave his life as ransom for many."

BUT his self-sacrifice was effectively "vicarious" ONLY in the sense and only insofar as his teachings were lived up to. Thus far, and no further, COULD he be their savior . . . in that he showed them the way. The rest lay entirely in their hands . . . lay with their own individual responsibility to work out their own salvation by their own individual effort.

Their belief in him must be practical before it could be effective. Their "faith," if without works, was dead! Not merely "acknowledging" him . . . "accepting" him with their lips as their "Saviour, Lord and Master" . . .

It does happen some; but people who are of this Master . . . which was nothing more nor less than "obeying the laws of nature, which are the laws of God."

The foregoing illustration, given by Mr. Williamson in that sermon, presents a perfect parallel to the life and work of Jesus.

If my understanding of what occurred is correct, it was this:

Through agency of spirit messengers from the good realm of the Spirit World, the Great Spirit permeating the Universe had for ages sought to instil into human consciousness a clear conception of the divine way of living. Efforts were made to communicate the thought through human channels more or less susceptible to inspiration from the spirit side of life.

Marvelous Insight

It was slow work. The thought was so often distorted in passing through the mortal vehicle; and even when it came through more clearly, it was soon choked back by the pressure of mundane environment.

This made it necessary to provide a channel so absolutely selfless and courageous that mundane environment would be powerless to choke back the clear message.

At last, in Judea, a male child was born whose organism from the first was marvelously responsive to vibrations from the upper spheres of spirit life. In consequence of this, there was developed in Jesus of Nazareth a personality which contrasted uniquely with his environment.

He was especially remarkable for his insight into the human heart; for breadth of charity in its highest sense; for an all-embracing love of humanity; for dauntless courage; and for actual realization of the reality and power of the surrounding un-

MAYFLOWER SPIRITUALIST CAMP LEADERS



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REV. BETTIE J. PALMER and A. E. PALMER, 828 Ann Ave., Kansas City, Kansas, founders and owners of Camp Mayflower an N. S. A. spiritualist assembly located 10 miles west of the city limits of Kansas City. The camp's fifth annual season opens July 11th, closes August 22.



"Psychic Observer"

Rev. Palmer has been, for the past 21 years, minister of the First Spiritualist Church. It was under her leadership that a new church building was erected in 1930 at the corner of 11th and Armstrong Ave. In this project, Rev. Palmer was assisted by her husband, A. E. Palmer and loyal church membership.

seen world. His spirituality, his purity of soul, his lofty conception of the Fatherhood of God and the brotherhood of man . . . set him above and apart from all others of his time. His life and his practical teachings were permeated with this insight, this love, this courage, this pure spirituality and this absolute knowledge of the unseen world.

Face to face with such a tremendous contrast to environment, it was one of the easiest things in the world for his followers to DEIFY him in their thought. But his own claim for himself was the relationship of brother; for his expression addressed to his disciples, was: "MY Father and YOUR Father." Clearly implying that he was a son of God EVEN AS THEY.

HE Showed the Way

Any squabble over the question of divine sonship seems senseless, simply because the immanence of the Great Spirit—we call Infinite Intelligence makes the Fatherhood of God and the brotherhood of man a universal fact. This includes Jesus of Nazareth and everyone else. The pre-eminence of this elder brother of ours arises from the circumstance that his uniquely clear sensitive endowment set him far ahead on that road of eternal progression which we all must travel sooner or later. That is why, in him, the divinity of humanity shone forth with such startling clearness.

The service of Jesus to the race is twofold: (1) By his practical example and teaching; (2) by his death and reappearance.

By the former, he showed the way. He lived a practical illustration of that ideal which ministering messengers of Infinite Spirit had been laboring so long to communicate through less-clearly-sensitive mediumship. By his death and reappearance he "brought life and immortality to light"; so forcefully that even that ancient

"Missourian," Thomas, "was shown!"

Try and realize the dramatic scene in that upper room: His frightened followers were hiding from possible pursuit . . . behind solid walls, with entrance closed and barred. The invisible spirit-body of Jesus passed through those solid walls exactly as the invisible spiritbodies of our contemporary loved ones do now.

Then it materialized to physical sight! So that, in reply to the frightened thought: "It is a spirit!" he replied: "Handle me and see!"

The truth was established by ocular demonstration that "the existence and personal identity of the individual continue after the change called death."

In addition to all the rest, there is one consideration in particular which entitles our elder brother to our warmest and profoundest admiration. It is this: To him, the catastrophe of the cross did NOT come suddenly and unexpectedly. It did not come inevitably. It was not a trap sprung unawares and so quickly that he had no chance to escape; for by his psychic power he had long foreseen this. So long that he had had ample time to avoid it. It was only necessary to change his course and be "politic".

A Supreme Spiritualist

But NO! Regardless of consequences to himself, he persisted . . . simply and unswervingly . . . in doing right, for right's sake; in being true, for truth's sake. What marvelous courage ever surpassed that? Such is our elder brother, THE SUPREME SPIRITUALIST OF THE AGES!

Professor Richard A. Hoffmann is not only a keenly critical theologian but also an energetic psychic researcher, who has tirelessly studied Spiritualistic manifestations both in England and throughout the European Continent. This scholarly gentleman is a trained linguist, not only in modern languages but also in ancient Hebrew and Greek; and his careful studies have shown him the same historical fact, of the tampering with original Scriptural documents, which Reverend Doctor Johannes Greber also has made so clear.

Among Doctor Hoffmann's copious writings, the books he has sent to my address include the title: *Die Freiheit Gottes*, in whose eleventh chapter the author takes up the Protestant and Catholic doctrine of vicarious atonement.

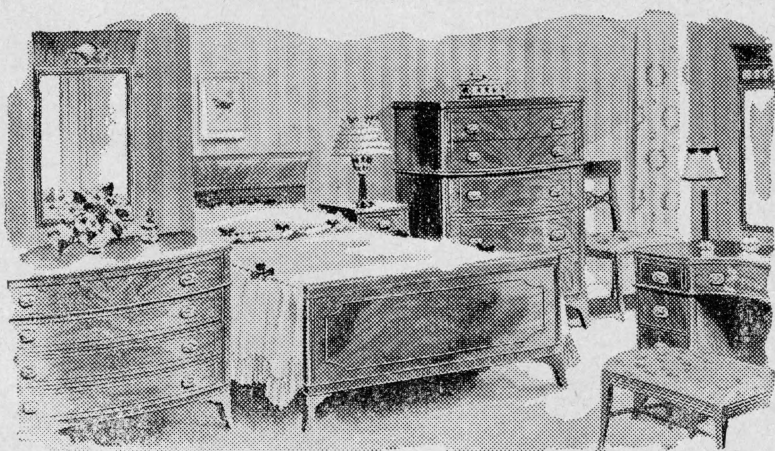
First, he recapitulates the illogical and barbarously unjust doctrine itself: that without Jesus's death on the cross, we should all be forever lost in eternal damnation, even because of INHERITED sin! but that, for the forgiveness of sin, he shed his blood in sacri-

(Continued Page 3, Col. 4)

FOR PSYCHIC UNFOLDMENT — STUDY "The System of Philosophy Concerning Divinity"

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The Future of AMERICAN SPIRITUALISM

Fulfilling a formal request from the editors of *PSYCHIC OBSERVER*, the message below was submitted by *WHITE EAGLE*, spirit collaborator of *GRACE COOKE*, medium for *The White Eagle Lodge*, London, England.

The future of Spiritualism in America depends upon the spiritualization of its would-be Spiritualists.

As we draw near to the earth plane we see such confusion and darkness that it is rather like a foggy night. Here and there amid the turmoil we see little lights like stars shining in the gloom. These are like signals indicating that here . . . or there . . . lives a man or woman who is *spiritually awake*.

We know that we can use those from whom these lights shine, to send spiritual illumination and healing to suffering humanity. Such illumined souls amongst the masses of mankind are the true mediums through which alone the message of the spirit and spiritual truth can be transmitted. Without such channels our work would be greatly hindered.

Therefore we, the Brotherhood of the Light, who work behind the veil of material life, are ever on the lookout. We rejoice that when light shines forth from the heart of a man we have found yet another worker for the Spirit, through whom we may clear the fog and gloom caused by suffering created by the selfishness and ignorance of man.

Stress The Spiritual!

The work of the future, therefore, for you and for us is to raise the vision of humanity to a spiritual plane. So much that goes by the name of Spiritualism is not spiritual at all, but largely material in character.

When a man dies and passes onward into the realms of spirit he leaves behind all such material contacts. He must depend entirely upon his spiritual vehicles to express himself to his fellow beings in spirit; and he can only make contact thereafter with his friends on earth, if they can attain to a higher rate of vibration than that to which man is accustomed whilst in a physical body.

Therefore it is necessary for the people of earth to purify their aspirations and attune their consciousness to a level above that of material life, before they can make true contact with a spiritual being.

In other words, they must aspire to what the Seers and Saints of the past would call the "superior state" of consciousness before their friends in the spirit world can speak to them by means of the

ENGLISH TRANCE MEDIUM



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GRACE COOKE, through whose mediumship high spiritual teachings have been received. These teachings are in book form, the titles, "*Spiritual Unfoldment*," "*Illumination*" and "*Ways of Service in the World Today*" are known as the "*White Brotherhood*" series.

spiritual line of communication which has to be established.

Acquirement of psychic gifts alone will not ensure this spiritual line of communication. This was the theme of the special message which *Sir Arthur Conan Doyle* was helped, by the Sages of the White Brotherhood, to send to his Spiritualist friends on earth, after he passed on through the valley of the shadow.

In order that man can attain to and sustain this higher level of consciousness (which will enable him to hold true and pure communication with those who have passed into the great Beyond) he must first put his house in order on the material plane. This means that man must endeavor to practice kindness, tolerance and love throughout his earth life, and thus do his share towards bringing about that which can only be described as *true brotherhood*.

"... In His Own Image"

When the soul leaves its physical body and comes to live in this higher realm, one of the first things of which he is made aware is brotherly love. This he encounters on every hand. He finds help awaiting him *whenever he needs it*. He is impressed with the true helpfulness of the Brother, who seems to be at his side whenever he *thinks* he has need of an understanding and sympathetic companion. His soul is deeply impressed by the atmosphere of harmony and love which enfolds him.

This spirit of love infuses itself throughout the new life, the God-life, which is also expressing itself throughout nature; through

the strains of music and all the arts; through crafts and literature; and through the spiritual healing and worship which constitutes the soul-effort of the Spirit to overcome those ills brought over from the earth life.

He wonders at his own happiness. He begins to realize that such happiness is God's will for all mankind on earth; that God did not create His Sons and Daughters to suffer under poverty or cruelty; nor to know frustration of their spiritual aspirations. *God created man in His Own Image*. He called Man the Son of God; and His will is for every man to give forth and receive happiness, and enjoy all the gifts which create happiness for man.

Meaning of LOVE?

The key to this blest life hangs within the deep recesses of man's heart; and *its name is LOVE*. Love is so simple a word that it has lost its meaning for the majority of men and women.

Some men think that whilst living a life of selfishness, intolerance and cruelty in many varied forms they still can talk of love for their brother. Pure love is an expression of all the God-like qualities in the soul; justice, truth, honor, gentleness, meekness, purity selflessness. Love is Godlike. We can assure you that such love as this is the only true remedy for all your social, national and international problems.

It will be seen what a mighty work awaits every man and woman ready and willing to serve in the cause of truth and of love, to strive to bring happiness and lasting peace to the earth, and particularly amongst those calling themselves Spiritualists . . . a word of *beauty and spirituality frequently misapplied*.

America's Future

True Spiritualism is a science or study of the spiritual being of man. As such it has nothing to do with the material aspect of man, only insofar as the evolution of man's spiritual status is aided by his experience of the physical life.

Lift up your heart, then, to the vision above and beyond materialism, and see Christ the Son shining with a heavenly light, Who draws near to the earth to initiate man into the glories and happiness of the New Age . . . the Age of Aquarius . . . of Brotherhood.

The future of Spiritualism in America is dependent upon the spiritualization of its would-be Spiritualists. The whole tone and vibrations of the Movement must be attuned to a more spiritual attitude.

While it is true that man's life after death is a perfectly natural fact, and that life beyond is much like the life the soul has known on earth, there must also be a response to the higher impetus within that soul; otherwise the soul will not rise in spirit heavenwards, but there must come suffering and more suffering as it sinks into darkness and depravity.

The stimulus to rise to a perfect life is God's will which is implanted in man's spirit. Only a man's or woman's response to life by expressing kindness, love and brotherhood to his or her fellow creatures while upon this earth will encourage that evolution of the soul which can bring about a true communion between the "here" and the "there"; and *insure the soul's joy and progress when it passes onward to the life beyond*.

N. S. A. MISSIONARY



"Psychic Observer"

MAUD KLINE, blind-fold ballot reader and Independent-Voice Medium will demonstrate her various phases of mediumship at the Washington State Spiritualist Camp on the Pacific coast before she makes her appearance at Lily Dale Assembly, Lily Dale, N. Y., where she is scheduled for several engagements at the peak of the July-August season.

THE THOUGHT OF THE HISTORICAL JESUS!

Thus he hardly can have spoken of offering up his soul in the stead of many, as a price of redemption (Matthew XX:28); or, when assembled with his disciples at the last supper, he hardly can have said that his blood should be shed as the blood of a covenant for many for the forgiveness of their sins (Matthew XXVI:28).

NOT UNTIL LATER were these words, which in the meantime had been carefully thought out and formulated, ascribed to him!

What Jesus Gave

Jesus's whole teaching of a divine rule, the entire essence of it, would lose its meaning if to him the great, epoch-making divine grace depended upon his suffering and death rather than upon his living work.

For *Paul*, however, the earthly life and work of Jesus, which was so highly significant *but which he hardly knew personally*, sinks into almost nothing! In *Paul's* mind, redeemerhood and saving grace seemed based upon the *death on the cross* and the "resurrection" following.

Therein lies A TREMENDOUS DISPLACEMENT OF VIEW regarding the whole matter . . . a displacement that created an epoch in the history of Christendom which even our Reformation assumed in its entirety! How little we can accept THIS!

We must emphasize far more strongly than did *Paul* the *humanity* of Jesus . . . *wherein his death sooner or later was involved anyway*.

We CANNOT attribute an atoning character to the death of Jesus . . . *least of all for sins which at the time had not been committed!*

Jesus, however, did give men such an insight into the depth and abounding wealth of divine grace and love as no one had done before.

Vicarious Atonement

(Continued from Page 2, Col. 5)

ficial death, by which he took upon himself *the curse of God*, the punishment for OUR sin; and that hence we stand *not* under the curse, but under *grace*.

In early Christianity this horrible concept first meets us with the Apostle *Paul*. *Jesus himself* never had anything to do with such a proposterous and revolting idea! In the mind of Jesus, this grace is not connected with his death at all but with his *living work*. That just with his violent death, and on the basis of that death, an especial time of grace for his people or for humanity would dawn, was FAR FROM

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Chesterfield Spiritualist Camp Opens July 3rd; Closes Aug. 29th

RELIGIOUS AND EDUCATIONAL PROGRAM

Physical Mediumship Outstanding

TRAIL OF RELIGIONS

The 56th annual convocation of Chesterfield Spiritualist Camp will open July 3rd at Chesterfield, Indiana, according to Mable Riffle, Secretary. Chesterfield, said to be the largest phenomenal camp in America, is located 40 miles north-east of Indianapolis; 80 miles south of Fort Wayne; 5 miles east of Anderson and 12 miles west of Muncie.

As has been the custom since her passing several years ago, there will be a special day, "ETTA S. BLEDSOE DAY," August 1st, in honor of one of Spiritualism's most outstanding speakers and mediums. On this day, another public seance will be held on the rostrum of Chesterfield's auditorium, at which time, if the conditions are right, the spirit voice of Mrs. Bledsoe will be heard through the direct-voice mediumship of Rev. James Laughton, Detroit, Michigan.

College Course

Juliette Ewing Pressing, editor of *Psychic Observer*, is scheduled to visit the camp, July 30th to August 2nd, inclusive. Spiritualists throughout the middlewest and west take this opportunity each year to chat with Mrs. Pressing, re-^{late} their psychic experiences or be changed about the proper se.

of Spiritualist literature. This year, Chesterfield will have on display one of the largest stocks of books ever to be available to those interested in psychic science and occultism. There will be a wide assortment from which to choose, inasmuch as *The Psychic Observer Book Shoppe* at Lily Dale will supply Chesterfield with a duplicate stock of titles.

In addition to the immense stock of books on display in the Bazaar building, Chesterfield will present gifted teachers to supervise a *College Course*. These classes, for students desiring instruction relative to the science, philosophy and religion of Spiritualism, will be held in the Chapel every morning at 10:30 during the current season, ending August 30th.

Modern Hotels

Instructors of this College Course and dates: July 3rd to 11th, Rev. John Bunker; July 12th to 18th, Rev. Clifford Bias; July 19th to August 1st, Rev. Mamie B. Schulz. During the entire month of August, Rev. Edward A. Lohman will supervise the class work. Reservations should be made well in advance. DO NOT MISS THESE CLASSES!

Spiritual education for the children visiting Chesterfield will be under the direction of Anna Dennis. Commencing at 9 each morning, an hour is allotted for education . . . each child is taught the fundamentals of Spiritualism, the value of prayer and spiritual communion. These Lyceum students arrange their own entertainments and have access to well equipped playgrounds.

Out-of-town guests are always interested in hotel accommodations at Spiritualist camps. Chesterfield has two hotels, "The Lily" and "The Sunflower," comfortable, modern, newly equipped and remodeled. For rates and reserva-

TO BE HONORED



"Psychic Observer"
ETTA S. BLEDSOE

tions write Mildred Bowling, Hotel Manager, Chesterfield, Indiana.

Tuesday through Friday of each week, lecture and message services are held at 2:30 in the afternoon. There are two services every Saturday afternoon and evening; three services Sunday morning, afternoon and evening. One hour before sundown, 6:30 to 7:45, except Monday and Saturday, there are Vesper Services in the grove at the stone pulpit where the best talent in the camp and among visiting workers take part.

The Trail of Religions

Each year, for the past five years, much has been added to the beauty of Camp Chesterfield; first the beautiful parks and landscaping, then *The Garden of Prayer*, then the statue of *The American Indian*, then *The Chapel*, then the *Rock Fountain* with colored lighting effects and NOW the *Trail of Religions*. This latest addition to Camp Chesterfield can best be described by Mable Riffle herself, she says:

"Running north and south on the west side of the park is the gigantic rock-walled edifice called *The Trail of Religions*. Stepping stones from the Garden of Prayer to this great religious educational center and on to the stone Indian on the hill, one of the most spectacular scenes ever portrayed. To my knowledge there is nothing like it in the world. The trail consists of life-sized busts of Abraham, Buddha, Zoroaster, Mohammed, Lao Tse, Confucius, Vardhamana, Zeus, Osiris and Jesus.

"As one journeys along this trail, his mind will be diverted from the serious problems of today into a channel of a deeper thought of yesterday. Religious beliefs find expression in the customs, relationships and duties of individuals, thus bearing fruitage

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Number One Hundred Fifteen

The above is the number of the present issue of PSYCHIC OBSERVER. You will find this number in the upper left hand corner of the first page.

This number is advanced every two weeks — showing the number of PSYCHIC OBSERVERS issued up to date.

The date of this paper is:

June 25, 1943

If the number on your wrapper corresponds with the number in the upper left hand corner of the Front Page, then the time you have paid for your subscription has expired.

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in morality of which it is the vital spirit. Through this method of investigating all religious facts, going far back to the primitive conditions of early human life, the results up to the present time indicate that religion is universal.

"The materials used in this study have been carefully chosen to give a complete picture of the struggle of mankind to realize his dream of immortality.

"There is a wide difference among these and most of them are characterized by the predominance of mythology over the magical worship of nature. Some believing in one God others in a multiplicity of deities."

Being one of Spiritualism's largest phenomenal camps, Chesterfield provides mediums who are able to demonstrate nearly all known phases of psychic manifestations, the rarest of these being *spirit photography* and *materialization*. In addition mental and direct-voice mediums serve the public daily with both public and private seances.

Outstanding Mediums

Speakers and mediums listed on the official 1943 program are: Clifford L. Bias, Pastor of the Center of Psychic Science, Buffalo, N. Y.; Mary L. Beattie, New Carlisle, Ohio; John Bunker, Pastor of The Spiritualist Episcopal Church, Eaton Rapids, Michigan; Jewett P. Clark, Chesterfield, Indiana; Alice Clark, Chesterfield, Indiana; Nellie Curry, Chesterfield, Indiana; Pansy Cox, Anderson, Indiana; Anna Dennis, Pastor of The Madison Ave. Spiritualist Temple, Anderson, Indiana.

Elsie Fishburn, Pastor of The First Spiritualist Church, Columbus, Ohio; Fanchion Harwood, noted materialization medium, Chesterfield, Indiana; May Hibbs, Pastor of the First Spiritualist Church, Fort Wayne, Indiana; Nettie Jones, Chesterfield, Indiana; Clara B. Knost, Akron, Ohio; Mary Murphy Lydy, internationally-known "Trumpet-in-the-light" mediums, Chesterfield, Indiana.

James Laughton, Pastor of The Spiritualist Episcopal Church, Detroit, Michigan; Mabel Riffle, one of America's outstanding mental and direct-voice mediums; Mamie B. Schulz, Pastor of The First Association of Spiritualists, Philadelphia, Pa.; Edith Stilwell, New Castle, Indiana; Loretta Schmitt, Detroit, Michigan; Robert Chaney, Spirit Photographer and Healer, Pastor of The First Spiritualist Episcopal Church, Lansing, Michigan.

Lula Taber, materialization medium, Pastor of The St. Ann Spiritualist Episcopal Church, St. Louis, Missouri; Oscar and Anna Thronsdon, Indianapolis, Indiana; Dr. Noble Younkin, psychic researcher, Decatur, Indiana; John Van Meir, Pastor of The Spiritualist Church of God, Indianapolis, Indiana; George Johnson, Healer, Chesterfield, Indiana.

Edward A. Lohman, lecturer and teacher, St. Petersburg, Florida; Ralph Whitney, Pastor of The Ohio Ave. Spiritualist Church, Columbus, Ohio; Maud Fox, Detroit, Michigan; Dollie and Dr. B. F. Clark, Pastors of The Psychic Science Spiritualist Church, Indianapolis, Indiana; Geneva Phillips-Peet, Ithaca, Michigan.

Chesterfield Board of Directors are: President, William A. Dennis; Vice President, Ollie Patton; Secretary, Mable Riffle; Treasurer, Jewett P. Clark; Trustees, A. R. Riffle, Thos. Bronnenberg, George Johnson, Ray Stillwell, Ernest Schulz and Exie Hardy.

For complete Chesterfield 1943 program write Mable Riffle, Secretary, 204 West 14th St., Anderson, Indiana.

For the Young . . . VI.

How People See the Dead Spirits Create Own Portraits

It is essential that children should know the FACTS revealed by Spiritualism. This fascinating series is admirably suited for that purpose. The author has been a teacher all his adult life and is a Spiritualist of many years' standing.

By CHARLES PALMER

Have you ever seen mediums at work in public meetings? These usually take place on Sundays, in halls or similar large rooms, where the people meet regularly.

The first part of the meeting is conducted in the same way as any other religious meeting. Hymns are sung, prayers are said, and usually there is an address on some subject connected with spiritual matters.

Then the chairman says, "I will now ask our friend, the medium, to give a demonstration of clairvoyance. I am sure you will all help her (or him) with your loving and helpful thoughts."

This is most important, for if any of the people assembled were thinking unkind or hostile thoughts, it would make the work of the medium much more difficult. It would be as if another broadcasting station, in the middle of a concert of lovely music, began to send out horrible noises at the same time!

The medium advances to the front of the platform and begins to speak. She addresses a gentleman in the audience something like this:

Public Clairvoyance

"I want to come to the gentleman sitting at the end of the last row but one; that's right, the gentleman who is raising his hand. Close beside you I can see the figure of a young man in Royal Air Force uniform. He is about 20 or 22 years old as far as I can judge, rather tall, with dark hair, and brown eyes. His hair is parted in the middle, and he has a little mole on his right cheek, near the ear."

And so she would go on, giving a complete description of the young man she saw.

"He says he is your son, and he gives the name of Cyril."

"Quite right," says the man in the audience.

"He says he was killed, in France."

"That's true," says his father.

"You have been grieving about him a great deal lately, but he says

THE HERENESS OF IMMORTALITY

(Continued from Page 1, Col. 3)

an eternity, and I see no reason why the thought and desire and purpose to heal of a great physician of seven hundred and fifty years ago should not survive and possibly respond to our prayers.

Psychical power has scarcely as yet been tapped. It is seeping through; the wall is wearing thin in places. You men and women of Spiritualism are the pioneers of a great metaphysical movement and awakening. I doubt not that those of coming generations shall rise up and call you blessed.

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you must not do so; he wants you to know that he is alive and well, and very happy. He says that he saw you looking at his photograph last night. He tells me that you have a watch that was his, and he wants you to give it to his little brother, as soon as he is old enough to take care of it."

"Yes," says the father, "I did look at his photograph last night and I have got his watch. I will certainly give it to his brother, when he is old enough."

And so the medium goes on, describing the spirit friends she can see, and passing on their messages to the loved ones they have left behind. It is just as if the medium were a wireless receiver, picking up both sound and picture, like television.

Pictures from Beyond

There is one interesting and important point about it that I want you to understand. You may be surprised that the medium should see the gentleman is still in uniform. "What," you will say, "do they wear uniforms in the spirit world?"

What the medium sees, is a mental picture of the spirit friend which the latter has created for the purpose, by the power of thought. Now, this picture must be such as would be recognized by the person for whom it is given, otherwise it would fail in its purpose.

So that when spirit people create their own portraits for the medium to see, they naturally show themselves as they were at the time of their passing over, so that they should be easily recognized. You must remember, too, that all seeing is merely a matter of mental pictures. You can only see this page by means of the mental image which the nerves of your eye create in your mind.

It often happens, too, that the spirit friends have some knowledge of what is likely to happen in the future and they are thus able to give very valuable advice as to how to act for the best. Very often, also, they give good advice in matters of health.

We Have Proof!

This seeing and hearing the spirit friends is generally known as "clairvoyance" (which means "clear-seeing"), and "clairaudience" (which means "clear-hearing"), and is the commonest form of a medium's work.

Can you see the importance of all this? Everybody wants to know what happens when we "die," as they call it; and many explanations are offered. Some of them are absurd, and they are all different from one another. Some people would say that only certain people live again after "death," others that the awakening will not happen for a long time. Some say that we awaken again with the bodies we "die" with; others say that we have new ones.

As to what kind of life we are to expect, there are dozens of different descriptions given, all different, and most of them just stupid! But here we have the proof. We are not guessing; we are not telling what we hope may be true; we do not rely upon what someone has told us; or what some book says (whether the book is "sacred" or not).

We know, beyond any shadow of doubt, that people do not die, and that they can, and often do, come to us and tell us all about the kind of world in which they live.

"Psychic News"

"INTENTION & SURVIVAL"

"This book," says Mr. Wood, "presents the facts of psychic phenomena as indisputably established by a group of honest investigators over a period of 15 years." Mr. Wood is associated with The United Church of Canada, Cypress River, Manitoba.

FACTS SPEAK! No Extravagant and Fantastic Claims Made.

"An honest book" is the term which the Winnipeg Free Press editorially applies to "Intention and Survival" the recently issued volume covering the work of the late Dr. T. Glen Hamilton of that city in psychic research. The term is well deserved for Dr. Hamilton was an honest man, and so regarded, not only by his local circle and his profession, but by all who were privileged to know him.

The book in part was written by the doctor, but credit for its final form, order and design must go largely to his son, Mr. J. D. Hamilton, who is modestly referred to as "editing" it. He knew the work of the Hamilton group at first hand, and has done a notable service to the extension of scientific knowledge in the volume now issued.

Dr. Hamilton came as a boy from Scarboro, Ontario, to a Saskatchewan prairie farm, and received his education in the west. His ability and character were recognized in Winnipeg, where he was for many years a practicing physician and where he came to be regarded as one of the leaders in the profession of medicine. With a reputation as a skilled operator, he became lecturer in clinical surgery in the Winnipeg Medical College.

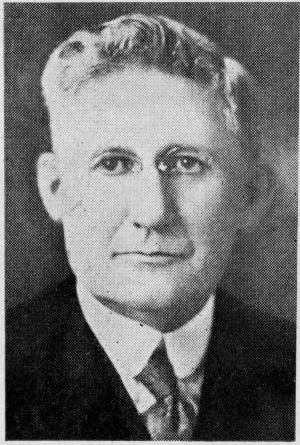
Under Scientific Conditions

For years he was a member of the Executive Board of the Canadian Medical Association. His interests were not confined to medicine. He was for a considerable period an active member of the city School Board, and during the term 1915-1920 sat as a Liberal representative in the legislature of Manitoba. He was active as an elder in the Presbyterian Church and later in the United Church of Canada, and was held in high esteem by a wide circle of his fellow-citizens.

From about 1920, he began to devote attention to the investigation, with a group of well-known Winnipeg people, of the nature and conditions of psychic phenomena. He began the work with a minimum of presupposition or established interpretation, and set himself the task of conducting his inquiries as completely as possible under scientific conditions, and solely with a view to extending knowledge of the facts.

There was in his mentality a distinct hesitation about admitting any relationship between the "phenomena" and the presence or activity of discarnate human spirits. This was undertaken with complete avoidance on his part of any con-

HIS INTEGRITY UNQUESTIONED



"Psychic Observer"
DR. T. GLEN HAMILTON
1872-1935

tact with groups or churches professing what is currently known as Spiritualism. While he was in an eminent sense a believing and practicing Christian, his relationship to psychic research was primarily and solely that of the scientific investigator.

The earliest tasks of the Hamilton group were the examination of certain elementary phenomena such as telekinesis—the movement of objects occurring without any manifest source of power. The plan followed was that of most earlier investigators — the assembling of a group and their sitting together under conditions which had come to be regarded as favorable awaiting the presentation of the phenomena.

Speaking generally the conditions were such as these: (a) a group of eight to twelve persons including one or more known to have special psychic faculty, (b) the group seated so that by joining hands they would form a closed circle, (c) modified (ruby) light or complete darkness, (d) music, singing by the members of the group, or the use of the gramophone, (e) an opening prayer and the sitting closed with the "Mizpah benediction."

After Two Years

By 1922 the group was compelled to recognize the presence of intelligences other than themselves, operating through the phenomena presented; and the scope of the investigation necessarily broadened to include inquiry into the nature and activities of these intelligences. They rapidly came to exercise directive influence on the work as it progressed, evincing definite desire to assist the work in hand, and making it plain that they were able to further it by their suggestions.

The work went forward steadily, the members of the group, devoting themselves with tireless patience and loyalty to the objectives in view, and meeting with great regularity for most of the

Let knowledge grow from more to more

And more of Reverence in us dwell,

That mind and soul according well,

May make one music as before—
But vaster.

★ ★ ★

fall and winter months of each year. By 1927 a great wealth of data on the trance state and mental trance products had been collected.

Spirit Hypothesis

During the next year (1928) there began, still on the initiative of the unseen collaborators, the opportunity of studying the rarest of all psychic phenomena . . . teleplasm. And it became necessary to make some assumption as to the nature of these collaborators. The decision agreed upon was to make this assumption in terms of what is commonly known today as the spiritistic hypothesis.

This is the view that the intelligences operating are those of people who have lived on earth, but who have passed on through what we call death, to continued life in a region of spiritual being. In a sense this was a particularly natural course for the group to follow . . . if one may use the term "natural" in a situation so unusual; that is to say, it was the view constantly implied and often expressed by the intelligences themselves in their varied contacts.

Phenomenal Photography

The group now took this view, not as having been completely demonstrated, or to be held as an established dogma. It was taken simply as a working hypothesis to be further studied, tested and investigated as opportunity might offer; it being recognized that not only in the work of the group itself, but in the work of investigating groups all over Christendom, communicators almost, if not completely without exception, have claimed to be deceased individuals of the human race.

The feature of Dr. Hamilton's work which became most outstandingly distinctive dates from this year. This was the photographing, by ordinary camera processes of a great variety of teleplasmic forms, which, under elaborate directions from their unseen fellow-workers, were presented to them. A battery of a dozen or more cameras was added to the equipment of the room set apart for their sittings, and the work went forward until its sudden interruption by Dr. Hamilton's death in 1935.

Sole Significance

Regarding these photographs little need be said. The book explains with an abundance of detail the processes, and presents an extensive variety of illustrations printed from the photographs themselves. One may say that just as in the earlier stages the simpler phenomena "came" without any action on the part of the sitters, and, just as in the later stages the communicators "came" with no decision or choice or knowledge on the part of the group as to what manifestation there might be, so these forms which were photographed "came," apart from any collaboration on the part of the group, except that of constituting and following the directions given as to maintaining the required conditions.

Many readers will doubtless expect that pictures purporting to be produced by discarnate human beings with the design of assuring earth dwellers of their survival of the experience of death, will present something more or less concrete regarding the conditions

of life where the communicators now are. The truth is that this is not attempted.

The pictures in themselves have nothing whatever to do with depicting for our information the conditions of the life hereafter. The following sentences present the view taken as to the intention in producing and presenting them.

"The sole significance which can be assigned to the face-bearing teleplasms at the present time is their demonstration of the ability of the trance personalities to suggest by implication the major intention which they intended to establish . . . namely the concept of life after death. It is only in the sense of this implication that the face miniatures have a bearing on a state of personal existence after death."

Nature's Facts

The book makes no extravagant or fantastic claims, and brings no propagandist pressure to bear at any stage. In the main it concerns itself with two definite objectives.

First, it seeks to present the facts of the phenomena observed by the group over the period 1920-1935 as indisputably established. In this connection Dr. Hamilton expresses himself as follows:

"If there should be those who deem my findings too incredible for belief or too unusual and bizarre for their liking, may I remind them in all courtesy that these facts are not mine, but Nature's; and as Nature's they can accept or reject them. Mother of us all, who can question her integrity? I, for one, knowing what I do, cannot do so. What she offers I am willing to look at. But I can, if I choose, take my time about making up my mind concerning the value of these facts to science and to myself personally. And my readers' privilege this is also."

No Apologies Made

The second is to claim that these facts observed and recorded are in basic agreement with the spiritistic hypothesis. That is to say they are not in any degree at variance with the possibility that the communicators are, as they constantly announce themselves to be, people who have lived on earth, who have passed on to the unseen and now come to demonstrate their survival of what we call death. Dr. Hamilton puts it in these words:

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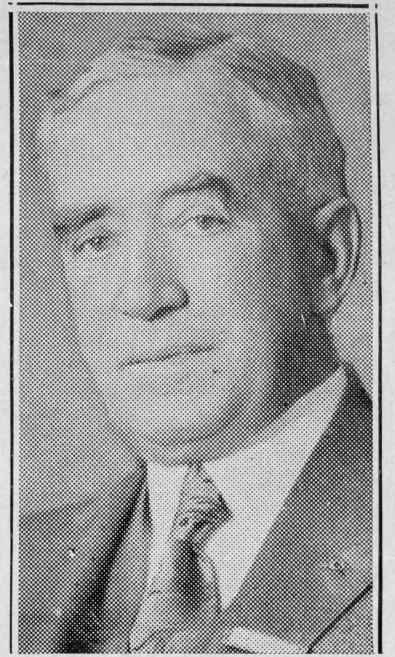
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TRAVELING CURTAILED



REV. JOSEPH P. WHITWELL, 3rd President of The National Spiritualist Association; trustee 1911 to 1925; President for the past 18 years. When interviewed by the Editor of PSYCHIC OBSERVER at his Chicago headquarters 765 Oakwood Blvd., Rev. Whitwell said:

"It will be impossible for me to make my annual visits to spiritualist camps and associations this summer, not only because traveling is so uncertain but also because of business pressure and lack of sufficient office and clerical help. However, he said, our plans are going along smoothly and with the assistance of Rev. Verna Kuhlrig, I hope to be able to carry out plans for a successful annual convention in the city of Chicago early in October.

"Five years, from 1928 to 1933 we gave to this study, (particularly of the teleplasmic phases). Through all these stages, unseen intelligences led us, directed us, co-operated with us, and did their best to maintain rigorous conditions of seance technique . . . intelligences claiming to be the dead. Reluctant at first, as most investigators are in the beginning to face these most astounding agencies and their equally astounding claims, we were forced . . . if worth while phenomena were to be secured and made available for examination . . . to capitulate and walk humbly before their greater knowledge in these matters. I make no apology for this state of affairs. I cannot, for it was not of our doing. They come, and that was the end of the matter."

Let Knowledge Grow

Dr. Hamilton's work places him in a great succession with a long line of eminent and courageous investigators running back to the seventies of last century. Crookes and Myers and Moses and Gurney and Barrett and the Sedgewicks and Stead and Findlay and DeBrath and Hill in England; Richet and Geley and Flammarion and Ostey in France; Bozzano in Italy; Schrenck-Notzing in Germany; Crandon and Wickland and many others in the United States. Science is closer today than ever before to the considered admission of the objectivity and basic reality of the main phenomena. Research is no longer a fad. Thousands are interested and giving time and thought to the problems. The interpretation may take some years . . . perhaps some generations yet, but the pioneers have given us of their experience and of their inspiration. Does anybody say "The results are but meagre"? So one may say of the first streak of dawn on the eastern horizon. "Let knowledge grow." The sun will be up bye and bye.

INTENTION and SURVIVAL by Dr. T. Glen Hamilton . . . edited by J. D. Hamilton, Dale News, Inc., Lily Dale, N. Y., \$4.00.

1943
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ON THE HIGH ROAD

With
ROBERT G. CHANEY

★ ★
THOSE WHO SHOULD
KNOW BEST

St. Matthew, 13:54—And when he was come into his own country, he taught them in their synagogues, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

Jesus had returned from his travels and his studies to work among his own people, trying to help them better to understand and use the things that would help them. The truths that he brought to them were so amazing that the people were astonished at His doctrine. However, having known Him and His family so intimately, they did not give credit to the teachings.

Those who were close to Him and His family—those who could hardly help but see the change His beliefs had wrought in Him—were therefore blinded to the facts. Those who should have known best, really knew the least, for as the Scripture says, "And He did not many mighty works there because of their unbelief."

Correct Prayer

We find the same in almost all of life. Those of us who have studied the spiritual laws of God, those of us who have lived in closest touch with them, are often just like the former neighbors of Jesus. We are offended, just as His neighbors took offense at Him, and because of a feeling akin to disbelief we find that no mighty works are done in our lives.

Those people knew that *what* He said was all right, but who said it made a difference to them. Spiritualists, assuming an all wise attitude, talk about the "laws" and their consequences. And then go their merry ways, breaking the "laws." We, of all people, have investigated the spiritual laws of God the most, and do the least about them. We were the first to teach the laws that have since made Christian Science and Unity powerful and respected forces in the world.

Here and there, you may find an individual who practices the laws, and is successful, materially and spiritually, having used the laws of tithing, service, *correct* prayer, etc. But they are few and far between. These people have a peace of mind, have an inner glow, that makes an impression on all whom they may meet. We, *who should know best*, can make our lives rich and full and golden if we will simply put into effect the laws we know exist.

I DARE YOU TO TRY IT.

This article is one of a series prepared especially for the PSYCHIC OBSERVER by REV. CHANEY, author of the book, "Hear My Prayer," Dale News, Inc., 75c.

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VIOLET M. LINDBLOM

1713 New Street Duluth, Minnesota (P-113-118)

THE WHITE BROTHERHOOD

By WILFRED BRANDON

Transcribed by
EDITH ELLIS

To close this series of articles on the *White Brotherhood* and its present work of rescuing our Seamen, both of the Navy and the Merchant Marine, we present the following Instructions in the hope that all who read them will copy or cause to be copied as many leaflets containing these Instructions as possible. Also that they will get them into the hands of individuals and organizations who will distribute them to our men in Service.

Of course these Instructions apply equally to our Soldiers and Fliers. The point is that they should understand what is happening, to be calm, and know what to do.

(Copy for 1st Page of Leaflet)

IN TIME OF DANGER

ALL ON THIS SHIP

(Or in Camp)

SHOULD READ THIS

AND

BEAR THE CONTENTS IN MIND

(Copy for Second Page of Leaflet)

You are at war and may have to face the supreme test.

* * *

If you are a religious man hold fast to your faith. Do not be confused as to your immortality.

* * *

If you are not a religious man you at least would like to know your destiny and how to make the best of your powers in emergency.

* * *

Whether You Know It Or Not

YOU CANNOT DIE

Your life and mind are in your spiritual body and not in the Natural or Flesh body.

* * *

When you stop breathing your Etheric, or Spiritual body, which is the *real you*, leaves the Natural or Mortal body.

* * *

Now the thing is to know how to adjust yourself to these new conditions.

* * *

This Etheric body is the image of the old one, but it cannot drown or be hurt.

* * *

In this Etheric body you can think much clearer and better than ever.

* * *

You have your voice and speech, your sight and your hearing.

* * *

In case of accident at sea you need to know the way to use these powers to help yourself.

* * *

The following Instructions will show you how to do this.

(Copy for Third Page of Leaflet)

INSTRUCTIONS

1. If you find yourself outside your mortal body, *realize* with all your mental power that you are still alive. Get that thought *clear* and hold it *fast*.

2. Say aloud, slowly and clearly, this prayer:

Almighty God, I thank you for the life and for this body that I now have. I know it cannot be drowned or destroyed.

3. Fix your mind on the place you love best which is probably your home. Do not let go of that thought and presently you will

find yourself *there*. The Astral, or Etheric body, which you will be in then, has only the Mind for its Motor Power. This is what transports you. The Mind travels with greater speed than light just as in your dreams.

4. If your mental concentration has not been strong enough to transport you to your home and you still find yourself on floating wreckage or on the water, *keep calm* and at intervals *call* through the ether *slowly* and *clearly*. No matter if there is nothing in sight, call out—

This is (your name) calling. Our boat (name of boat) went down just now somewhere near (give location as near as possible).

Only Spirits will hear you but eventually they *will* hear, if you keep calling at intervals, and they will answer you. Listen for them.

(Copy for Fourth Page of Leaflet)

5. Be patient. You may even have to wait what may seem a day or two before you can be reached and brought in. Remember the worst is over and you cannot now be harmed. You will not need food or water for all your body needs for its sustenance is in the ether. You will feel more alive than when you were in your earth body. If other Souls are with you who have not seen or remembered these instructions tell them what to do. Act as their leader and try to keep them calm and hopeful.

6. After a Soul has answered your call and come to help you listen carefully to his instructions and *obey* them. No harm can come to you for none but fine Spirits of humane men do this rescue work.

7. If you have been brought in, the "Bridge to Headquarters" which is in an Etheric realm, you will be given instructions as to your new way of life. You will then be able to visit your former earthly home. While you will be invisible to the members of your family *you can actually see and hear them*. When you have made this visit, you can, if you choose, return to "Headquarters" and continue your studies. This will prepare you for a life of service and progress.

REMEMBER YOUR OLD FAITH

IN THE GOODNESS OF

THE CREATOR.

THE LAWS OF LIFE ARE

PERFECT.

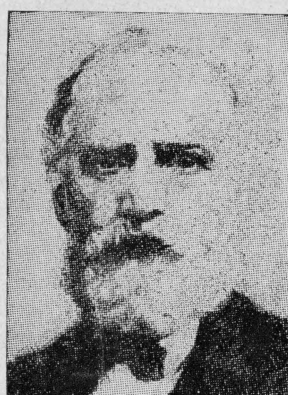
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(X-113-118)

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Another . . .

ROSEWOOD BOX-DESK FIND

POSSIBLE SEQUEL TO THE

SIR OLIVER LODGE INCIDENT

By JEAN MILNE GOWER

56 West 70th St., N.Y.C.

For those who may not have read my account of "Psychic Awareness" in the *Observer* of September 10, 1942, I give a short resume:

Retiring, very weary, one evening late in August, 1942, I glanced at a book upon psychic matters which must be returned to its owner the next day. By chance (or was it-) the book opened at a page printed in large black-face type and without verifying its author I recognized the matter to be a part of a lecture delivered during the tragic teens of this century by Sir Oliver Lodge in the huge auditorium at Denver, Colorado.

Since my late husband, Dr. John H. Gower, was a friend and fellow researcher, he was asked to act as chairman of the meeting.

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Denverite Wonders If Part

(See Below)

In Spirit Pact Will Be Fruitful

With the death of Sir Oliver Lodge, eminent scientist and psychic leader, in London, a Denver resident wondered yesterday if he will ever receive a message from the spirit world.

He is Luke J. Kavanaugh, state insurance commissioner, and the only survivor of a group of men who had pacts with each other to communicate after death if such a thing is possible.

"Being a non-believer, I probably won't get any messages, but I am willing to pass the pact on to some younger man who is interested in the psychic," Mr. Kavanaugh said.

His connection with the spiritual pacts came 14 years ago through a Denver man.

Sir Oliver and the late Conan Doyle, both of whom were members of the British Society for Psychic Research, made pacts with the late Dr. E. J. A. Rogers of Denver, a member of the Amer-

Remembering all this, I glanced at his picture above my couch, and said: "Hello, Daddy, here's your pal, Sir Oliver."

I seemed to sense a thrill of amusement in the air. It was almost as though he were laughing and saying, "Don't you suppose I know it?" And my reaction was, I remember distinctly, to think, "Why, how silly! Of course they both know it."

There was nothing out of the usual about it, as I often talk to the pictures of my dear ones on the other side about all sorts of things. I simply felt rested as though I had been among happy friends and I went to sleep without reading any more.

The next evening during the broadcast of radio's most renowned commentator I heard a beautiful eulogy to Sir Oliver, who had died in England the previous night about the time, I believe, of my experience.

And now comes what may be another link in the invisible chain of inter-word happenings:

In looking through my ancient rosewood box-desk for material for the *Observer* articles I discovered, to my amazement, the following newspaper clipping, which I insert without changing:

ican Society for Psychic Research.

Dr. Rogers, who was the father of James Grafton Rogers, formerly dean of law at the University of Colorado, made another pact before his death.

Dr. Rogers, Mr. Kavanaugh said, told the late Dr. John H. Gower, organist of St. John's Episcopal Cathedral, that he would attempt to communicate with him after death.

"And Dr. Gower passed it on to me," Mr. Kavanaugh said. "Now that they are all gone I am ready to hand it over to someone else."

Gower Explains

As you see, it has no date nor indication of the newspaper from which it was clipped. There is, however, on the reverse side, part of an italicized paragraph which refers to the "Rocky Mountain News Service Bureau," so doubtless the *News* is responsible for the article.

The mention of Sir Oliver's death places the date as somewhere late in August of 1942.

The clipping may have been sent me in a letter by some friend, but how it got into my rosewood box is a mystery.

There has been, I am told, much surprise and disappointment that Sir Oliver has not sent more messages to his personal friends and fellow workers.

The only ones of which I know have come through the hand of Edith Ellis, dictated by Wilfred Brandon, and have doubtless reached many interested persons who keep *en rapport* with psychic matters through the good offices of the *Psychic Observer*.

It is indeed gratifying to me, however, to feel that I . . . a novice . . . may also have been touched, though faintly, by so great a man as Sir Oliver Lodge.

Problems of Mediumship

Answers To Questions

WHAT EVERY STUDENT SHOULD KNOW

Results will prove whether
this advice is sound

By W. H. EVANS

*How does one know that one is
a Medium?*

Answer—By experiment. The first thing is for those who may possess the power to get to know something about it. Many people are psychic, see visions, etc., but owing to ignorance keep the matter to themselves fearing to be thought "queer" or "strange." Many such, on coming into touch with Spiritualism, have been surprised to find that what they thought was strange, uncanny power, is something native to the soul.

With such people psychic power blossoms fairly rapidly. It does not follow that they will be Mediums of outstanding ability, though many of the Mediums have always been more or less aware of another realm of being. But sometimes people who have no suspicion of possessing these powers find that they have them in a very high degree.

The Difficulties

One of the difficulties in recognizing psychic ability arises from wrong religious training. Being told that it is not right to have intercourse with the spirit-world, people often fear any psychic manifestation as evidence of Satanic influence. Thus fine potential Mediums may go through life wholly unaware of the wonderful powers they possess.

Should such break away from their Church and become agnostic their psychic powers will probably sink into abeyance and they will come to regard any psychic experiences they may have had as some kind of illusion. The difficulties, then, of knowing that one is a Medium are obvious; for religious prejudice or agnosticism predispose the mind to frown upon these things.

The need for propaganda to get these powers known is clear. It is not until one is brought into

ENGLISH WRITER



W. H. EVANS

*He is author of the book "How To Be
a Medium."*

contact with Spiritualism, either through reading or attending Spiritualist meetings, that the possibility that one may have these powers becomes apparent. Often the turning of the mind in the direction of psychic matters tends to arouse mediumistic power and make one aware of its possession.

Set High Standard

If one is sympathetic and interviews a Medium one may be told of the possession of these powers and urged to develop them. Messages of this kind, however, should be taken with some reserve.

Often a Sensitive becomes aware of psychic power in another and may unconsciously magnify it, and speak of one having "wonderful" powers. Many have been told this, but in seeking development have found that their power was small and not the wonderful thing they had been told.

If it is not wise to seek to develop these powers alone, what is the usual mode of procedure?

Answer: By obtaining entry to some established circle or, if possible, forming one's own. If either of these courses is not possible, attendance at a circle held by some capable body of people may be of help; but as such circles have an

element of chance, due to the irregularity of sitters, they cannot be recommended. Care in development is essential. Haphazard or careless methods may lead to trouble.

It is a serious matter, and should be undertaken in a serious spirit. Better not seek to develop unless one can get the best possible conditions. The standard set can never be too high. Honesty of purpose, integrity of character and nobleness of aim are very necessary for all would-be Mediums.

Developing Circles

How should one proceed in the conduct of a developing circle?

Answer: Developing circles are usually religious in character. A word about this is necessary, as some affirm that the religious element should be kept out of all psychic investigations. The desire is for a purely scientific method with the emotions eliminated. But as the emotions play a great part in all psychic manifestations, a truly scientific spirit will not seek to eliminate, but to use them.

Any attempt to shut out the emotional element merely truncates mediumship and is bound to reduce results to such a paltry level as to make one wonder if it is worth while spending any time on their investigation.

Probably, one of the reasons for the religious character of seances is our being taught to regard anything pertaining to the next world as belonging specially to the sphere of religion. Hence, from the beginning of the movement of Modern Spiritualism it has been customary to start circles with some simple religious exercise.

This has a unifying effect; it produces a fusion of the emotional elements, thus enabling the psychic force to flow more readily. A coldy-intellectual attitude is apt to produce a crystalline atmosphere that prevents the flow of psychic force and so inhibits results. The ideal to seek is a keen intelligence permeated by a warm emotional quality; this will provide the best conditions for those in spirit-life to approach us.

Not Mere Piety

Psychic power is allied to our emotional make-up. Feeling, which is the fundamental sense, enters largely into all psychic work. A Medium interprets as much through "feeling" as intellectual cognition, or seeing. Indeed, sight and intellect may merely express what is *felt* by the Sensitive. Hence, in the conduct of circles, there has to be some method by which the motions can be made to provide the vehicle for the psychic forces to express themselves.

It is good to start a circle with some religious exercises. To appeal to the Highest for guidance and protection is a definite help. But it must be *real* religion, not mere piety; the spirit of appeal must be earnest and sincere. Given this, the conditions will ripen and make it easy for the unseen operators to manifest.

Another point to remember is that though some members of the circle may not be actively psychic, they do, through the medium of their emotional nature, provide the atmosphere that makes psychic phenomena easy to produce.

They are often aware in a subtle way of what they call "conditions," and they react psychically to them. If the conditions are not quite right, cross-currents are set up which tend to neutralize results and make the sitting abortive. Hence the need for a lively but controlled emotional life in a circle. This should be a part of scientific method.

One must, of course, be level-headed, alert and perceptive. In emphasizing the importance of the emotional element I am not sug-

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"Psychic Observer"

REV. HENRIETTA SCHNELKER-ALTHAUS, 1357 Devonshire Road, Grosse Pointe, Michigan; one of America's outstanding clairvoyants and direct-voice mediums; pastor of The White Shrine Spiritualist Temple, Maccabee's Building, Woodward and Putnam Ave., Detroit, Michigan.

During the summer months, her Detroit church will be closed; a two months trip to California has been planned, after which Rev. Schnelker-Althaus will return east to fulfill her engagements at Lily Dale Assembly. She is scheduled on the official program at Lily Dale Auditorium, August 19th and 25th.

gesting that one should be blindly sympathetic. I merely recognize a fact of our psychic life and suggest how the emotional element may be used.

So much for preliminaries. Having our circle gathered together, we proceed to arrange the sitters, endeavoring to get an alternating positive and negative. Broadly speaking, men are positive and women are negative; they form psychic cells, and when in circle assembled, are in auric contact.

Who Is Speaking?

If rightly ordered, the flow of psychic force creates conditions that are harmonious. If there is anyone present who is psychic, he will feel "the power." This may manifest in a desire to close the eyes and relax. The mind becomes passive and there is a feeling of detachment from one's surroundings.

The Sensitive may experience spasmodic movements of the limbs. Sometimes, especially in the early stages, these may be quite violent, but they rapidly tone down. The "control" has to find out the best means of obtaining mastery of his instrument, and in the beginnings of control there may be some lack of co-ordinated movement.

Of course, whatever happens or

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is said through the Medium must be subject to the same scrutiny as any other fact in nature. We must not accept the utterance of a spirit through a Medium as being more authoritative than that of any other person. We have first to find out who is speaking.

Whose Authority?

If he is a teacher, he will probably give some symbolic name. His teachings must not be accepted as authoritative, they must be subject to a critical review. Indeed, wise teachers from the other life always insist upon this and urge their hearers to use their reason and common sense.

It is important to remember this, as owing to our religious training we have been taught to accept statements on the authority of some religious leader. To substitute a spirit-guide for a clergyman may not always be an advantage, and what spirit-teachers insist on is that we try to develop our own intellectual and spiritual powers.

In the course of the seance it may happen that more than one Medium may be "controlled." Every circle should have a Leader,
(Continued Page 12, Col. 1)

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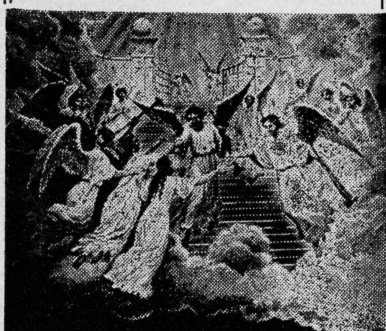
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(Continued from Page 10)

Kansas City, Mo. (Continued)

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xxx

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- Advanced Soul National Psychic Science Association, 4408 N. 19th St. Ser. Sun. and Tues. 2-8, Rev. Josephine Erhart.
- Bright Star Spiritualist Church, 3660 Castleman; Services Wed., 1 & 8 P. M.; Sunday, 8 P. M. Mollie Bauer.
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- Memorial Spiritualist Science Church, Melbourne Hotel. Rev. Mary Rogers.

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- Hornell . . . First Spiritualist Church, Main St. Annabelle Martin.
- Brooklyn, N. Y.
- Christ Church, 987 Halsey, near Broadway. Services Tues. and Thurs. 2 and 8 P. M.; Rev. James Hedenberg.
- Child of Grace Spiritualist Church, 598 Pacific St., between 4th & Flatbush Ave., Rev. Grace Rapisarda; Services Sun. & Tues. 8 P. M.; also Fri. 2 P. M.
- The Divine Spiritualist Church, 295 Schermerhorn St. (near) Nevins St. Services Sun., Tues., Thurs. and Fri. 8 P. M.; Mon. and Wed. 2 P. M. Beatrice DeHunt.
- Cosmopolitan Church 31 Cranberry St., Corner Hicks St. Mary E. Murphy.

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According to Ethel Post-Parrish, two additional mediums have been added to the 1943 program (See Psychic Observer, May 10). They are MAUDE PHELPS, Dayton, Ohio and JOSEPHINE DUNN, Irvington, N. J.

Buffalo, N. Y.

- Brooking Memorial Spiritualist Church, Summer St. at Richmond, (Mediums Day 2nd Sunday each month). F. W. Mitchell, phone GARfield 2133.
- Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue. Rev. Marguerite Hannay; Sunday, 11:15 A. M. - 8:15 P. M.
- Cold Springs Spiritualist Church, 1445 Jefferson Ave. (Medium's Day, 3rd Sun.). Robert Baham, Pres.
- Spiritualist Church of Eternal Brotherhood, Malta Temple, 3296 Bailey Ave. (Medium's Day, 1st Sun.). D. Mona Berry.
- Spiritualist Church of Life, 34 Elam Place. T. John Kelly.
- Sunflower Spiritualist Church, 39 Manhattan St. (Medium's Day, 1st Sun.). Ida Hanson.
- Temple of Divine Revelation, East Utica and Verplanck Sts. (Medium's Day, 4th Sun.) Rev. Helen Graham.
- The White Center Spiritual Church, Kenmore and Myron Ave., Kenmore, N. Y.; Sun., 7:45 P. M.; Medium's Day, Second Sun. Rev. Eva Salfelder.
- Unity Spiritualist Church, 796 Ellicott St. (Medium's Day 1st Sun.). Isabel Reed.

Elmira, N. Y.

- First Spiritualist Church, 463 E. Church St., I. O. O. F. Temple. Eva Bostwick.
- Universal Spiritualist Church, 225½ Franklin St. Rev. Christine Eddy.

Fredonia

- International Spiritualist Shrine, 225 East Main St., Rev. Minnie Cooke O'Hara, Pastor; Rev. Viola Miller, Ass't Pastor.

Freeville

- Freeville Spiritualist Camp, 1943 season, July 25th to August 29th; Mariette D. Wickham, Sec'y, Burdett, N. Y.

Jamestown

- Free Psychic Temple, 9 West 10th St., Services Wed. and Sun., 8 P. M. Rev. Grace A. Motley.

Lily Dale

- Lily Dale Assembly (Chautauqua County) 1943 season, July 3rd to Sept. 5th; May Stickley, Sec'y.

Lockport

- Lock City Spiritualist Temple, 11 Cottage St., (Medium's Day, 3rd Sunday). Rev. Clara E. Faber.

New York City

- Beacon Light Spiritualist Church, 206 West 88th St. Message Services Tues. and Thurs., 2:30 & 8 P. M.; Sunday, 8 P. M. Rev. Hermine Leger.
- Church of Believers in God; Services Sun., 10:30 A. M.; Green Room, Hotel McAlpin, Broadway at 34th St., Rev. Johannes Greber.
- Eighth Spiritualist Church, 43 West 66th St. Services Wed., 2 P. M. and Fri. 8 P. M. Janie Wright.
- First Spiritualist Church of New York City, 125-12 Liberty Ave., (Richmond Hill, N. Y.). Services Sun. & Thurs. 8 P. M.; Jesse T. Duxbury, Sec'y, phone Missouri 7-2066.
- Good Fellowship Club, 895 West End Ave., Apartment 12-D. Pearl Irick Long. Regular meetings, Sunday 8 P. M.
- Little Cedar Spiritualist Church, 100 W. 72nd St., Room 308. Mon. and Wed., 2 P. M.; Tues., Thurs., Fri., Sat., Sun., 8 P. M. Beulah H. Brown.
- Oakleaf Spiritualist Center, 111 W. 82nd St. Bet. Col. and Amst. Ave. Ser. Sun., Tues., Thurs., 8 P. M.; Wed., Sat., 2:30 P. M. Mrs. Regina Weisz.
- Spiritual and Ethical Society, Hotel Astor, 44th and Broadway. Sunday, 3 P. M. (Oct. 5th to May 25th). Office, 608 West 140th St. (Apt. 15). Fred Schneider.
- Third Spiritual Church, 100 West 72nd St., Room 408; Tues., Thurs., 2 P. M.; Tues., Thurs., Fri., Sun., 8 P. M. Carol B. Strong.
- Universal Center of Psychic Science Inc., 147 West 75th St.; Services Tuesday, Sunday, 8:30 P. M. Harry B. Villiers.
- United Spiritualist Church, 257 Columbus Ave. Rev. Edward Lester Thorne, Pastor; Services Sun., Mon., Tues., Wed., Fri. and Sat. at 7 P. M.; Also Thurs. and Sat. at 1 P. M. Sunday Service 11 A. M. (No Messages at Sunday morning services.)
- W. T. Stead Memorial Center, 41 West 88th St. Mrs. N. S. Themelis (Mrs. Cecil M. Cook).

Niagara Falls

- White Rose Center, Free Psychic Truth. Unitarian Church Bldg., 629 Main St. Rosebud Vogel.

Queen's Village, N. Y.

- Church of Magdalena, 212-76 Whitehall Terrace. Services, Tues. & Fri., 8 P. M.; Spiritual Unfoldment Class, Wed., 8 P. M. Rev. J. Ivor Difford.

- The Spiritual Church of Magdalena, 212-76 Whitehall Terrace (Corner of 214th St., one short block north of Hillside Ave.) Sun., 8 P. M.; Mon., 2 P. M.; Wed., 2 and 8 P. M.; Thurs., 10 A. M., and 2 P. M. Marion Miller.

Rochester, N. Y.

- Plymouth Spiritualist Church . . . Troup & Plymouth St. Rev. Robert J. Macdonald.
- Centre Temple, "Universal Psychic Building," 67 Edinburgh Street. Sun. and Wed., 8 P. M. Pastor, Rev. Helene Gerling; Ass't Pastor, Rev. Ella Thomas.
- Open Door Spiritualist Church, Hotel Seneca, Red Room. Rev. Leota B. Maxwell; Dorothy Maxwell, Ass't Pastor.
- Spiritualist Church of Divine Inspiration, 27 Appleton St. Rev. Frances Adam.
- Spiritualist Church of True Brotherhood, 372 Flint St. Dorothy M. Daggs, Treas.; Charles Goff, Pastor.
- Universal Spiritualist Church, 42 Gardner Park, Rev. Louis C. Brown; Lillian Stauber.
- First Spiritual Church of Grace 336 W. Onondaga St. Rev. Grace Kilmer.
- Rome . . . Golden Circle Spiritualist Church, 110 Stanwix St. Maude I. Parisee.
- Schenectady . . . The Temple of Truth, 968 State St. Services Sun., 7:45 P. M. Rev. James E. Jones, Pastor.
- South Ozone Park (L. I.) . . . Helen Memorial Spiritualist Church, 143-16 Sutter Ave., Services Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M. Rev. G. E. Wagner.
- Syracuse . . . First Spiritual Church of Grace, Parlor D, Hotel Syracuse. Rev. Grace Kilmer.
- Wellsville . . . Friendship Spiritualist Church. Meetings 8:30 P. M., Wednesday, 27 Central Place. Elva Burbank.
- Woodhaven (Queens) . . . Church of Eternal Light, 86-54 91st St., near Jamaica Ave. Sunday, 8 P. M.; Mon., Tues., Thurs., 2 and 8 P. M. Wm. Skidmore.

OHIO

- Akron, O.
- Christian Spiritualist Temple, 100 South Broadway. Lydia Hosler.
- Friendly Spiritualist Church, 945½ Kenmore Bvd. Hulda Stewart.
- St. Paul's Spiritualist Church, 370 South Main St. (near Exchange). William Edward Hart, 571 Upson St.
- Bridgeport . . . Inter-National Constitutional Church, 209 Howard St. Rev. Albert LeRoy Boerngen.
- Canton, O.
- Psychic Science Spiritualist Temple, 218 Market St., North. Rhea Swaile Moore.
- Temple of Truth Spiritualist Church, 116 McKinley Ave., N. W. Viola Demmy.
- Cincinnati, O.
- Home Spiritualist Temple, 27 East 12th St. Anna F. Bryson.
- First Christian Missionary Spiritualist Temple of America, 1420 Elm. St. Nellie Covey.
- First Spiritualist Episcopal Church, Hotel Metropole, Louretta Solt & Frances Shelly.
- Cleveland, O.
- Cleveland Spiritualist Center, Inc., 41618 Euclid Ave. William H. Kost.
- Divine Spiritualist Church, 5105 Euclid Ave. John M. Williams.
- Spiritual Science Church, 10427 St. Clair St., Glenville Center Hall. Rene Hunt.
- Sunflower Spiritualist Church, 19303 Pawnee (Euclid) Bessie Jacks.
- Columbus, O.
- Ohio Avenue Spiritualist Church, 86 S. Ohio Ave. Services Sun., Tues., Thurs., 8 P. M. Ralph A. Whitney, Pastor, 1298 Bryden Rd. Melvin O. Smith, Associate Pastor.
- First Spiritualist Temple, 77 Sixth St. (corner State), Sun., Wed. & Fri., 7:45 P. M. Rev. Elsie Fishburn, 1776 Bryden Road, Columbus, Ohio.
- Dayton, O.
- Central Spiritualist Church . . . Haynes and Hubert. Rev. Laura E. J. Holloway, Pastor.

- Fraternal Spiritual Church, Circles Thursday evening at 8 P. M. 341 W. Monument Ave. Maude Phelps.

- Delaware . . . Spiritualist Science Church, 50½ North Sandusky St. Bertha McLead.

xxx

- East Liverpool . . . First Spiritualist Church, Moose Hall, 4th and Wash. Sts. Frances Gillespie.

xxx

- Greenville . . . Christian Spiritualist Church, 529½ Broadway. Rev. Clara F. Heller, Pastor.

xxx

- Medina . . . Spiritualist Church of River Styx. Revina Roshon.

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- Sandusky . . . Spiritual Temple, 222 McDonough St. Tuesday, 2:30 and 8. Nora A. Hook.

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Springfield, O.

- First Spiritualist Episcopal Church, I. O. O. F. Temple, 13 S. Fountain Ave., Sun., 8 P. M. Rev. Bertha R. Marx.

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Toledo, O.

- Christian Spiritualist Temple, 17th and Monroe Sts., I.O.O.F. Temple. Cecil Engel, 3459-140th St.

- First Church of Sacred Science, Colonial Room, Secor Hotel, Sunday 8 P. M., Rev. M. L. Teems, Pastor; M. H. Beswick, Sec'y.

- First Spiritualist Episcopal Church, Academy of Medicine Building, Monroe at 15th St., Charles Harrison, President.

- Good Will Spiritualist Church, Brotherhood Hall, 310 Monroe St. D. E. Crider.

- Trinity Spiritualist Science Church, 129-131 Ontario St. Rev. G. A. Kurtz, Pastor.

xxx

- Vandalia . . . National Road, one mile west. Corinne L. Pleasant.

xxx

- Warren . . . Christ Universal Spiritual Church, Room 4 McKinley Club, Braden Block, High St. N. E., John F. Pastor.

xxx

Youngstown, O.

- First Spiritualist Church, 323 W. LaCede; Sunday, 7:45 P. M. Message Service, Thurs., 8 P. M. Mrs. Emma L. Felger, Miss Ruth Fields.

OKLAHOMA

- Oklahoma City, Okla.
- Dark Room Home Circle, 3304 South Shields Blvd. Rev. Sallie Mae Stone.

- Spiritual Science Church of America, 829 N. W. 18th St. Mae Deer McQuestion.

OREGON

- New Era (Canby) . . . First Spiritual Religious Ass'n of Clackamas County, Inc., 1st and 3rd Sun., 2 P. M.; President, Lester Hess; Sec'y, Margaret Christensen, 1103 Washington St., Oregon City, Oregon.

- Klamath Falls . . . Church of Progressive Psychic & Divine Healing Center, Inc., No. 3, 162 East Main. Kathleen Kriz.

Portland, Ore.

- Progressive Psychic and Divine Healing Center, Inc., Sun. 8 P. M. 210 "A" Studio Bldg., Rev. Lulu W. Mittlesteadt, 1834 S. W. Clay St.

- Medford . . . Psychic Center, 5 East 3rd St. Rev. Anna E. Rath.

xxx

- Salem . . . The First Spiritualist Church of Salem, K. of P. Hall, 248 N. Commercial St. Services, Sunday, 2:30 and 7:30. Myrtle E. Hudson, Pres.

PENNSYLVANIA

- Bethlehem, Pa.
- Bethlehem Spiritual Alliance Church, 131 E. Broad St. Rev. Clara A. Arthur.
- Christian Spiritual Church, 18 West Garrison St. Mary Ann Reph.

xxx

- Bradford, Pa.
- The Golden Rule Circle, 30 Hobson Place. Mrs. Elizabeth Schneider, Pres.

- First Church of Spiritualists, 46 Chestnut St. C. J. Heintzman.

xxx

- Charleroi . . . Diaz Spiritualist Temple, 933 McKean Ave. C. P. Diaz.

xxx

- East Pittsburgh . . . First Church of Spiritualists, "Rollington Center," 667 Linden Ave. Gesine O. Rapp, Director; Jean Riling, Sec'y.

xxx

- Ephrata . . . Camp Silver Belle, Mountain Springs Hotel, 1943 season, June 26th to Sept. 6; Ethel Post-Parrish, Sec'y.

xxx

- Erie . . . Spiritualist Episcopal Church, 149 West 9th St., Rev. Mary Olson-Buxton (Phone 66-422).

xxx

- McKeesport . . . First Spiritualist Church, 809 Locust. Winifred McAndrew, Treas., 210 Tenth Avenue.

xxx

New Castle, Pa.

- Good Will Spiritualist Church of Christ, Clendenin Hall. Rev. J. H. Anderson.

- The Spiritualist Church of Truth, McGown Hall, East Washington St. Services, Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkinson.

xxx

Philadelphia, Pa.

- First Church of Silent Demand, Roper Bldg., 5th and Tabor Road (Olney). Rev. Mabel Exley, 5962 Colgate.

- Ninth Spiritualist Church, 1936 N. 13th St., Services Sun. & Wed. 8 P. M. Pastors, S. C. Fenner & Emilie H. Fenner, N.S.T.

- Peters Spiritual Alliance Church, 1921 W. Dauphin St. Sun. and Wed., 8 P. M. Henry A. Freeland.

- Society of Spiritual Unfoldment, 3049 North 4th St., Sun. and Tues. evening. Rev. William Royal.

- Third Spiritualist Church, 1421 North 16th St. William Elliott Hammond.

- Universal Spiritualist Brotherhood Church, 3012 West Girard. Rev. Anna K. Rose.

xxx

Pittsburgh, Pa.

- Spiritualist Church of Revelation, 114 Federal Street, Northside. Services Sun., Tues., Thurs., Fri., 3 and 8 P. M. Rev. Katherine Fidel.

- First Church of Spiritualists, 256 Bosquet St. Oakland. Eleanor Fornof.

xxx

- Reading . . . Spiritualist Temple of Truth, Schwartz's Hall, 10th & Penn. Mary M. Stewart.

RHODE ISLAND

- Providence . . . W. T. Stead Spiritualist Church, 32 Haskins St. Eugenie R. Letourneau.

TEXAS

- Beaumont . . . Golden Rule Spiritualist Church, 894 McFadden St. Pearl M. Davis.

xxx

- Dallas . . . First Spiritual Science Church, Prairie & Tremont Sts., Christie Wilson, Sec'y.

xxx

- Fort Worth . . . First Spiritualist Church of Fort Worth, 311½ Main St. Charles L. Sharp.

xxx

- Galveston . . . First Spiritualist Society of Galveston, 416 Fourteenth St. Rev. Josie Kunkel.

xxx

- Houston . . . Spiritual Christian Center, 908 Chenevert St. Miss Lina K. McDermott, Leader.

xxx

- San Antonio . . . First Spiritual Christian Church, 503 Trenton Ave. Rev. V. R. Cummins.

VIRGINIA

- Norfolk, Va.
- First National Spiritualist Church, Southland Hotel. Rev. Elizabeth Fabian.

- Light of Truth Church of Divine Healing, Puritan Hall, 28th and Granby, services every Sunday Evening. Rev. Raymond E. Burns, Pastor; Rev. Fred Jordan, President.

xxx

Portsmouth, Va.

- Light of Truth Church of Divine Healing, Fleet Reserve Hall, 305½ High St., services every Wednesday Eve. Rev. Fred Jordan and Rev. Raymond Burns.

- The First Congregational Spiritualist Church of Portsmouth, 305½ High St., Sun. 7:45 P. M. Rev. Dorothy Flexer.

WASHINGTON

- Bellingham . . . Psychic Research Society; president, Harvy Nelson, 2510 Lynn St.

xxx

- Bremerton . . . Goodwill Spiritual Church, 837 Fourth Street. Margaret Penny.

xxx

Seattle, Wash.

- Church of Spiritual Light, 3012 Arcade Bldg., Sunday, 7:30 P.

Problems of Mediumship

(Continued from Page 9, Col. 5)

who need not be psychic, but who should have a quick perception and an ability to sense conditions.

When more than one Medium is controlled there is no need to worry. St. Paul had this problem with the Corinthians, and his advice is still good. A Leader of a circle will, under such conditions, try to regularize the procedure and ask one of the controls to hold back while another is giving a message. A little tact and quiet persuasion will smooth out any difficulty that may arise through more than one Medium being controlled at the same time.

If, however, any control should prove recalcitrant, the psychic forces of the circle should be dispersed by the sitters leaving the room, except the Leader. This will disperse the power and render the control unable to continue in charge of his Sensitive, who will speedily become normal. It is very rare for this to happen, but it does occasionally; hence this hint.

Nothing Happens?

It sometimes happens that there is a dead period in a seance: a flattening of conditions and a feeling of emptiness. This may be due to weariness amongst the sitters, or to strain at some part of the sitting. If the conditions of psychic staleness persists, close the seance. Sometimes this is merely a passing phase, and a little bright singing, a humorous sally, or music will relieve the tension and promote the flow of the power. One must be prepared for these periods

At times, a sitting may apparently be unfruitful, to normal sight nothing happens. But though this be so, there is often a feeling of quietness and content, a placidity that pleases.

This is distinct from the feeling of flatness mentioned above and indicates that the work is temporarily transferred to the inner planes. These are periods of psy-

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AT FORT PICKETT



"Psychic Observer"

HAROLD D. SKELLY, P. F. C., South Greensburg, Pa.; stationed with the 63rd Q. M. Ldry. Bn. at Fort Pickett, Virginia. He was the first Secretary of The Junior League which is affiliated with The National Spiritualist Association of The U. S. A. and has for the past number of years been its President. He is the son of Rev. and Mrs. F. O. Skelly.

chic incubation and are usually followed by stronger and more powerful manifestations. There is a rhythm in the psychic life as in all else.

It should be borne in mind that when a circle is commenced it becomes a center of interest to people in spirit-life. Just as the circle appoints a Leader here, so is one appointed on the Other Side. This Leader is usually spoken of as a "guide."

Accept Their Advice

His work is to superintend the activities of his band, to co-ordinate the psychic forces and direct them into those channels which will be most fruitful. He is not all-powerful, he can only work in accordance with the material at his disposal.

Given the conditions and the right kind of instrument and he, with his helpers, can do astounding things. But if the conditions are not right, or if he has only a poorly-attuned instrument, he can do little. Let it be remembered that close co-operation between the circle and its unseen workers is essential if success is to be achieved.

Naturally, where so little is known, and where the forces used are invisible, it is necessary to seek the help of the circle guide. He will, if there is a Medium available, give directions, suggest modes of procedure and generally advise

as to conditions. These should be tried out.

Do not set up opposition to those on the inner planes. They see what we do not; they realize what is essential. In accepting their directions and advice, we must do it in the spirit of experimenters. Results will soon prove whether the advice is good and the guidance sound.

Be Grateful

Lastly, do not prolong the seance unduly. It is wise to stop with some reserve of power and not continue to the point of exhaustion. By some means not known to us the guides of a circle are able to store up the "power" and so gradually build up a reservoir of psychic force for future work. Let the circle close with something in hand, and do not forget to be grateful for any blessings received. Thank God for them.

Is there any special means of developing the various phases of mediumship?

Answer: The technique of developing varies very little; the general conditions given are applicable to practically all forms of mediumship. If, however, the mediumship to be unfolded is of a physical character, it may be necessary to exclude the light. It must not be thought that darkness is necessary for all seances. In fact, the majority of seances are held in the light.

When a circle is formed and it is found that one of the number is mediumistic, the "control," if he can get through, will probably suggest the best mode of procedure. If possible, it is good to have a developed Medium present, or someone who has a good practical knowledge of seance work.

It does happen sometimes that people who are interested form a circle and are unable to get the help of someone with the necessary knowledge. In such cases they have to proceed in the same manner as the pioneers did; experiment and find out by experience which is the best way to proceed. In these days, there is much literature on the subject, and those who attend seances for development should first go through a course of reading on the subject, they will then have some knowledge of what to expect.

Be Natural!

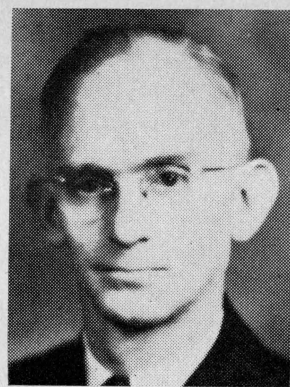
In the case of physical mediumship it may be necessary for the "control" to entrance the Medium. He will then probably be able to give directions as to procedure. Most likely he will arrange the sitters in the order best suited to promote the flow of the "power." If darkness is considered necessary, it will be essential to protect the Medium and the sitters from any suspicion of attempting to fake results.

Usually, in dark seances, the sitters hold hands. Control of the Medium in the early stages is not always easy. There must be no feeling of restriction, but some means must be devised to make sure that the phenomena are real. A red light can often be used, and this will be of great help in allaying any feelings of doubt.

When the circle is started, no feeling of restraint or stiffness should be allowed. Let everyone be natural. General conversation helps though one must be alert to sense when it is necessary to be silent. The Leader of the circle should try to direct procedure so as to get the best results.

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SAN FRANCISCO MINISTER



"Psychic Observer"

WILLIAM H. NORRIS; ordained April 18th at Spiritual Church of Understanding, Grand Rapids, Michigan by Rev. George Jewett, President of Independent Spiritualist Association.

During June, Rev. Norris and Mrs. Norris will establish an I. S. A. church in the city of San Francisco.

practice of Spiritualism is impossible! Yet every medium is, in law, a Rogue and a Vagabond and can be prosecuted under the Vagrancy Act. The idea of a respectable householder, with a permanent address, being classed as a "vagrant" would be laughable were it not tragic.

We claim that the conviction of spirit communication is a matter of evidence: that no one has a real title to accept the claim except after investigation. Such investigation is only possible through mediumship. Yet every medium who lends himself for such investigation is liable to be arrested and convicted on the (suspect) evidence tendered by paid police spies, who are engaged and instructed to get a conviction.

What Kind of Defense?

The position is intolerable! Why should Spiritualists be asked to fight for the freedom of other peoples when they cannot enjoy it themselves? The present law restricts the use of mediumship, and puts obstacles in the way of the honest investigator.

For nearly thirty years Spiritualists have been trying to get the law amended in order that honest mediumship may be lawfully enjoyed, whilst the charlatan and pretender should be punished. Hundreds of pounds have been spent on the campaign, but sectarian influence in Parliament and the fear of sectarian votes at an election has operated to prevent justice being extended to a minority.

A fund was raised for the purpose of getting the Law amended, and there are still some hundreds of pounds in hand. That campaign will continue. I am pleased to see that many are now convinced that, where mediums are prosecuted, they ought to be legally defended.

This Matter Concerns YOU

Magistrates and judges have, as a rule, no knowledge of psychic phenomena and decisions are often made from prejudice. This is made worse where the evidence of paid agents provocateur is carefully prepared by legal experts, and is not always truthful.

The best legal aid must be secured; also the assistance of expert witnesses, in any case where an honest medium is prosecuted. Law is expensive and some thousands of pounds will be needed. The call is imperative—the need is great.

Pray do not think that because you are not a medium the matter doesn't concern you. If you are a Spiritualist the spiritual freedom and knowledge you enjoy are only possible because of mediumship. You therefore have a duty to others.

A definite desire should be initiated to secure the right of the spirit people to communicate with earth. We must fight for their freedom to minister to human needs.

There must be no barrier to the search for knowledge. We claim the same right of access to the spirit world as did Jesus and His apostles. *The law denies us that right. The time has come to fight!*

THE FOUR FREEDOMS

By ERNEST OATEN

Editor of Two Worlds, London, England

President Roosevelt and Winston Churchill, when laying down the Atlantic Charter, stipulated that the objects for which the Allied Nations were fighting were "the four freedoms." Amongst these were "freedom from fear and freedom of worship."

Spiritualists have everything to gain by such ideals, for at present they enjoy neither of the two. Even in a reputedly free country such as ours, Spiritualists are penalized for practices which are essential to their religion.

Spiritualists claim that they have established on unassailable evidence the fact that the so-called dead do communicate with the denizens of this world. *Human survival*, which for centuries has been a matter of blind belief and speculation, is now established as a certainty, and the possibility of co-operation between the spirit world and this has become established.

Evidence Convinces

Such co-operation depends upon the use of psychic faculty—probably possessed by all of us in some degree—but certainly manifested by some people in an exceptional measure. We call such people mediums.

Now, without mediums the

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